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Miscellany.

From the Christian Spectator.

MEMOIR OF THE REV. SYLVESTER LARNED.

DIED at New-Orleans, August 31st, of the yellow fever, the Rev. SYLVESTER LARNED, aged 24 years, pastor of the First Presbyterian Church in that place.

The unusual interest which the death of Mr. L. has excited in various parts of our country, seems to demand that some brief sketch of his life and character should be given to the public. He was born in Pittsfield, (Mass.) and was the son of the late Col. Larned, who is known as having been extensively engaged in public life. In early life he was remarkable for sprightliness and gaiety of temper, and as soon as his mind began to develop itself, he gave decisive indications of a superior genius. He was graduated at Middlebury College with great reputation, in the year 1813, at the early age of 17. It was during the last year of his college life, that he became deeply impressed with the importance of religion, and gave evidence of having experienced its power in his own soul. His college friends who were with him during this interesting period, have often borne their testimony to the deep and awful pungency of his convictions, and to the delightful change which succeeded, and seemed to pervade his whole character.—From this time, the great purposes of his life were changed, and he determined to devote himself to God, in the ministry of the gospel. In any profession, he might have risen to a station of eminence, and at the bar particularly, his talents might have secured to him the highest reputation: but to preach the religion of Jesus, and to be instrumental in converting souls to God, he considered the most honourable and delightful of all employments. Accordingly, soon after he left college, he commenced his preparation for the ministry in the Theological Institution at Andover; but was induced, from some local considerations, at an early period of his course, to transfer his relation to the sister seminary at Princeton. It was here that the writer of this article had the happiness to form an acquaintance with him, which, at the time, was a source of the liveliest satisfaction, and now that he is dead, is associated with the most tender and melancholy recollections.

During the period of his connexion with the seminary, he ex-

hibited marks of intellectual greatness, which left no doubt, that if his life was spared, he would fill some station of distinguished usefulness in the church. At the same time, it was often remarked by those who were his most intimate companions, and who had known him from the period of his first religious impressions, that the evidence of his Christian character daily became brighter and more unquestionable. The part which he often took in the private religious exercises of the students, showed that his heart was powerfully impressed with the great realities of religion, and particularly with the magnitude and responsibility of the ministerial office.

In the summer of 1817, having completed a regular course of theological study, he was licensed to preach the gospel. From the first impression which was made on the public mind by his appearance in the pulpit, it was evident that he would be distinguished in his profession. His name was very soon associated with the highest powers of pulpit eloquence, and wherever he went, the intelligence that he was to preach, became the signal for an overwhelming congregation. Within a few weeks after his licensure, he was ordained by the Presbytery of New-York, with reference to a mission, which he had for some time been contemplating, through the western states to New-Orleans. The deplorable immorality and licentiousness for which that city had long been so remarkable, awakened his interest and compassion, and induced a resolution to make an effort for their moral and religious improvement.—He seemed to have been convinced, from a diligent attention to the indications of Providence, that this was the sphere in which his exertions were most demanded, and to which his duty plainly directed him.

In the succeeding autumn, he set out on his intended mission, and after travelling through most of the western states, he reached the place of his destination early in the winter. On his first arrival at New-Orleans, a general and unprecedented interest was awakened by his preaching, and every thing seemed to indicate that Providence had sent him thither to effect a great revolution in the character of that city. The uncommon majesty with which he exhibited the truths of the gospel, the almost magic power by which he entranced and rivetted his hearers, drew after him a multitude composed of all classes, from the highest to the lowest in society. It soon became an object with some of the most respectable and influential gentlemen in the city, to secure his permanent settlement among them, and measures were accordingly taken to accomplish the design. Mr. L. listened to their proposals, and as soon as was convenient formed a Presbyterian church, of which he consented to become the pastor. In the spring of 1818, he made a visit to this part of the country, with a view not only to escape the sickly climate of New-Orleans during the summer, but to negotiate for the building of a house

of worship for the use of his congregation. During this visit, which was the last that he ever made to his native region, he preached in most of our northern cities, and left an impression of his solemn and overwhelming eloquence, which it is believed will not soon be forgotten. Early in the succeeding autumn he returned to New-Orleans, where he was received by his congregation with expressions of increased affection, and resumed his ministerial labours among them with renewed zeal and alacrity. By his persevering exertions, he succeeded in obtaining the amount necessary for the erection of a large and elegant church, which was opened in the summer of 1819.

In the course of the summer, Mr. L. left the city and retired for two or three months a considerable distance into the country. After the ravages of the fever had gone by, he returned to his congregation, and never afterwards left them for any considerable time, till his labours were terminated by death. In the autumn of this year he was married to Miss Wyer, an amiable and respectable lady, formerly of Newburyport, (Mass.)

In the course of the last winter, he received a call to settle in the First Presbyterian Church in Baltimore; but though there were many circumstances which rendered it extremely desirable to him to leave New-Orleans, he negatived the invitation from a conviction that the interests of the church required him to remain. On the return of the warm season, contrary to the expectations and wishes of his distant friends, he determined to make the bold experiment of remaining in the city during the sickly months. We cannot but think that he misjudged in regard to his duty; and yet we have the fullest conviction that his motives were such as became a devoted minister of Christ. His conduct in leaving the city the preceding year, had been unjustly censured by some in his congregation, and he wished to convince them that he was really devoted to their interests, and the world, that he shrunk from no sacrifice which the cause of his Master was supposed to demand. Till near the close of August, he was flattered with the expectation that the city would escape in a great degree, the distressing calamity by which it had usually been visited; but at that time the fever suddenly appeared with almost unprecedented malignity, and seemed to threaten the destruction of the whole population. On the last Sabbath in August, Mr. L. appointed a day to be observed by his church as a season of humiliation and prayer, that God would avert the distressing judgment which was then hanging over their city. On the evening of the same day, he was himself seized with the fever, but in the early stage of it, strong hopes were entertained that it would take a favourable turn, and he would speedily be restored. But after two or three days, it was found that his symptoms were growing more alarming, and very soon, that his disease was too obstinate to yield to the power of medicine. When this distressing fact came to be

realized, it was a moment of the deepest concern, and the intelligence seemed to cast an additional shade of gloom over that devoted city. During the four or five days that his sickness continued, his reason for the most part remained unimpaired, and he was enabled to leave his dying testimony to the excellence of that religion, which it had been his delightful employment to preach to others. As he approached the final conflict, he was calm and collected, and left the world with a prospect of entering on an exceeding great reward. The excellence of his character in the various relations which he sustained, receive a striking testimony, from the anguish of his afflicted widow, the tears and lamentations of a large circle of friends, and the bursting hearts of a whole congregation.

It is not designed to give a full length portrait of Mr. Larned's character: all that will be attempted is the exhibition of a few of the most prominent traits. His intellect was unusually bold and vigorous, and fitted to grasp a mighty subject with the greatest advantage. The operations of his mind were also exceedingly rapid, and the facility with which he investigated a difficult subject, or acquired knowledge of any kind, would seem almost incredible. — But the most prominent feature of his mind, and that which so often threw an air of magic around his public performances, was an eloquent and powerful imagination. Hardly any subject could be introduced but he would gather about it at pleasure a throng of the most brilliant and fascinating images. We are willing to admit that this was one secret of the prodigious effect which was produced by his preaching. His mind was so fertile in beautiful images, that almost every subject which he touched, received a deep tinge from his imagination.

The style of Mr. Larned's eloquence was strikingly bold, and yet was happily conformed to the most refined and elegant models. It partook more of the French than of the English manner; and if it was faulty in any respect, we believe it was this;—that there might sometimes be danger of its making a stronger impression on the imagination than the heart. His sentences were unusually majestic and harmonious, his gestures and attitudes pertinent and commanding, and his voice susceptible of all the variations from the most awful tone of severity or majesty, down to the most gentle note of persuasion. Though we do not think it safe for most persons to aim at this kind of oratory, which Mr. L. exemplified, we have no hesitation in saying, that so far as our knowledge extends, he was, in this style of eloquence, without a rival. We do not, however, decide whether this kind of speaking is, on the whole, the best, when we say that no other man, of whom we have any knowledge, has the same power which Mr. L. possessed, of rousing and melting his congregation at pleasure. The eagerness with which he was inquired for when he visited our cities, the crowds which followed in all directions to

listen to his eloquence, the solemn stillness and intense feeling which uniformly pervaded his audience, all bear testimony to his talents, which cannot be mistaken.

Mr. Larned's Christian and ministerial character was strongly marked by an affectionate and persevering zeal in the cause of his Master. The superior energies of his mind, the uncommon ardour of his feelings, and his native resolution and perseverance, were all brought into the service of religion. His success in meeting the obstacles which existed to the erection of his church, is a good proof of his uncommon address, and of the energy of his resolution. His public performances, and particularly his prayers, seemed to be the effusion of a soul that was enwrapped in the service, and panting for the glory of Christ. We remember more than once to have heard him, when unexpectedly called to make an occasional prayer, address the throne of grace with a pertinence, solemnity and majesty, which has melted and overwhelmed the congregation. His extemporaneous powers, we believe, have rarely been equalled. We have seen him rise on the impulse of the moment to speak on a subject of importance, and as he became warm with his subject, carry an assembly composed of his daily associates, wherever he pleased.

It would gratify our feelings, if it would not protract this article too far, to dwell on many other traits of Mr. L.'s character, and particularly to embody some of our recollections of what he was in the more retired walks of private and social life. We shall never forget the vivacity that kindled in his eye, the smile of cheerfulness and affection that played over his countenance, the cordial and grateful welcome with which he always met his friends, and the sprightliness and brilliancy which shed a charm over his conversation. When we think of the uncommon qualities which he possessed, and the rank to which he had already risen in public opinion, we are to remember that the day on which his death occurred, only completed his 24th year. Had he lived—but we dare not trust ourselves to think of what he might have been, or how much he might have done, lest it should lead us to indulge sentiments of complaint against the righteous Providence of God. Though we cannot but consider his death as one of the most unpropitious events to the church which have for a long time occurred, it should not abate our confidence in Him who we know orders all things well, even when we cannot discern the kindness of his dispensations. But his death should be improved, and especially by those of us who are engaged in the same sacred employment which he has left, to check the ardour of our attachment to the world, to make us more diligent in our holy calling, and more desirous to finish our course with joy. The church may indeed rock amidst the billows of adversity, the tempests may beat around her, and seem to threaten her final destruction, but she has nothing to fear. Though our brightest

hopes of her prosperity may prematurely set in disappointment and gloom; though her ministers, to whom our weakness and shortsightedness had assigned an illustrious part, may be taken away while they are yet entering on their career, the God who controls her destinies, will cause light to shine out of darkness. The church then is safe, notwithstanding these dark dispensations; but it cannot be safe for us to neglect to improve them. Larned is gone, as we confidently believe, to join the assembly of the just: while he lives in our fond and affectionate recollections, let us remember that the best tribute which we can pay to his memory, is to be attracted by the lustre of his example, to a more faithful discharge of our duty.

NEW-YORK INSTITUTION FOR THE INSTRUCTION OF THE DEAF AND DUMB.

*Rev. Dr. Milledoler's Address.**

Privation of the faculties of hearing and of speech, must certainly be classed among the greatest calamities of our nature.

Privation of the faculty of hearing, is styled deafness.—Dumbness, as the term is generally used, arises not so much from any natural imperfection of the organs of speech, as from deafness. The Dumb are incapable of using language, the sounds of which they have never been able to hear, and consequently have never been able to imitate.

To inquire into the nature of these defects, and the means of their relief, belongs to the department of the physiologist. We shall confine our remarks to persons who were either born under these disadvantages, or have suffered under them from the morning of life: cases so hopeless in their nature, that remedies have never been applied, or being applied, have baffled the resources of the healing art.

The number of our race born deaf and dumb, or early deprived of the faculties of hearing and of utterance, is much greater than is generally supposed. This fact has been well ascertained, by founding schools of instruction for their relief.

That their situation is distressing, and in some respects appalling, is unquestionable. When we consider, that they are cut off from their infancy from some of the principal endearments of filial and social life; that they are constantly viewed, even by their

* The first public examination of the pupils of this Institution took place in St. George's Chapel, on the 19th of January last. Before the examination commenced, the Rev. Dr. Milledoler, at the request of the Board of Directors, ascended the pulpit, and delivered an interesting and appropriate Address to the numerous assemblage of our citizens convened on the occasion. At a subsequent meeting of the Board, a copy of the Address was requested for publication; but circumstances, unnecessary to be detailed, occurred, to detain it from the press. In compliance with our solicitation, the author has, at length, obligingly furnished us with the manuscript, and we have now the pleasure to present it to the readers of the American Missionary Register.

nearest and dearest relatives, as objects of commiseration; that in many instances, they are kept out of sight, and secluded from almost all the enjoyments of youth of their own age and sex; that they are excluded from all that cultivation of intellect, which gives expansion to genius, and energy to mind, together with all the delight connected with intellectual research and improvement; that their minds, in a state of vacuity but little removed from idiotism, are, like a deserted house, left to decay and ruin, or a deserted field, abandoned to the briars of the wilderness: but, more especially, when we consider, that they are in a great measure destitute of the means of knowing God—themselves—their duty—and the results of its performance or neglect, we shall easily perceive that they labour under no common calamity, and that their situation is indeed such as to claim our tenderest sympathy, and to excite in their behalf our most active and energetic exertions.

The two great inlets of human knowledge are sight and hearing; of these, the loss of sight has generally been considered as the greatest deprivation. But when we consider, that early defect of hearing involves the loss of language, which is the *principal medium* of mental intercourse, we shall easily perceive that it presents by far the most formidable barrier to intellectual improvement.

As an opinion prevailed among the ancients, that the Deaf and Dumb were necessarily excluded from the *Temple of Science*, they were abandoned to a state of mental destitution, for which it was believed that no remedy was discoverable. Hence those lines of Lucretius.

“T’ instruct the deaf no art could ever reach,
No care improve them, and no wisdom teach.”*

That this opinion is erroneous, is now proved by indubitable experience.

The instruction of the Deaf and Dumb began to attract the attention of the learned in Spain, in Germany, in Holland, and in England, about the close of the 16th and beginning of the 17th century. Attempts to relieve these unfortunate beings were made by the Spaniards Ponce and Bonnet; by Helmont a German; by the Swiss physician Amman, settled in Holland; and by the celebrated Dr. Wallis of England.

Several learned dissertations were written to show the practicability of instructing the Deaf and Dumb, followed by experiments, which fully proved that the views of these benevolent and philosophic men, were no visionary speculations. In more recent times, this art has been successfully cultivated by Father Vannin and Monsieur Perreize in Paris, by Mr. Heinich in Leip-

* “Nec ratione ulla docere, snadereque surdis Quid facto esset opus.” LUCRET.

sic, by Mr. Baker in London, by Mr. Braidwood in Edinburgh, by the Abbès de L'pée and Sicard in Paris, and by Mr. Watson, formerly the assistant of Mr. Braidwood, and now teacher in the asylum for the support and education of Deaf and Dumb children of the poor, instituted in London in the year 1792. In that institution, which has been crowned with considerable success, the children are taught to *write*, and to speak articulately; and to understand what they write and speak. To fit them for the management of common concerns, they are instructed in penmanship, and practical arithmetic; and to enable them to earn a livelihood, they are also instructed in some of the most useful of the mechanic arts.

In prosecuting their ingenious, yet arduous labours, the instructors of the Deaf and Dumb have had two objects in view. First, by teaching their pupils the use of written language, they have endeavoured to enlighten their minds, and to enable them by these and other symbols, natural and artificial, to hold converse with others.

Their second object was to instruct them in the actual exercise of the organs of articulation, or to converse by speaking. This last object has been attended with such serious difficulties, that it has, in some instances, been abandoned; but as some of the subjects of instruction discover a much greater aptitude than others, to express articulate sounds, where such aptitude is found, it may and ought to be encouraged.

The first object, however, namely, that of teaching by letters and by signs, is of vital importance.

As language is an arbitrary thing; and as there is no natural connexion between articulate sounds and the ideas they are employed to express—and as all language is taught, in the first instance, by sensible signs, it follows, that although the Deaf and Dumb cannot be instructed by audible sounds, yet that by the use of written characters, accompanied by sensible signs, they may not only be introduced into the fields of literature, but may make astonishing advances in almost every branch of science. Dr. Johnson has styled the instruction of the Deaf and Dumb a philosophical curiosity; that curiosity has since, however, been very much simplified, and schools for their relief are now in the full tide of successful experiment.

Prompted by the writings and success of European philanthropists, two institutions have recently been organized in this country to meliorate the situation of our Deaf and Dumb. The first founded at Hartford, in Connecticut, was incorporated by an act of the legislature of that State, in May 1816. The second, founded in the city of New-York, was incorporated in April 1817. Whilst we detract nothing from the solid worth of our sister institution, we must be permitted to say, that ours is emphatically the Asylum of the Poor.

Children received into this school have not only the advantage of the mental culture and moral inspection of their able and faithful preceptors, but are also literally clothed and fed, and so led forward to usefulness and honour, not only without condition, but in many instances without the most distant hope of remuneration on the part of the Directors.

This institution is yet in its *cradle*. What is to become of it, time and heaven will unfold. Public munificence has done something in its favour, and will probably do more. By private munificence it has been exceedingly encouraged. Its benefactors have done well—they have done honour to themselves—they have done honour to human nature. This asylum now rests, almost as much as ever it did, upon their fostering care.

Embarked in this Godlike work, the Directors can neither abandon it, nor persevere without means.

Prudence has already suggested, that the doors of the Institution be closed against future applications, till our prospects shall brighten. Her voice has been heard. In more than one instance it has also been obeyed; and it must be obeyed, till some favourable change in our affairs shall call these suffering exiles from retirement. The strongest motives, *fellow-citizens*, that can be presented to enlightened minds, combine, with resistless force, to recommend to your care these children of affliction.

The tremendous disadvantages under which they labour, we have endeavoured to reveal. From evils so great, so complicated, so overwhelming, it is our object to rescue them, and not only to rescue them from positive evils, but to make them partakers of positive good, as rich as it is extensive. The instruction they receive in this Institution has an almost miraculous influence upon their temporal happiness and usefulness.—On entering this school, there is an immediate call for mental exertion. The dormant powers of the mind are aroused to action. That action is *new*, *delightful*, and *salutary*. They are excited, they are entertained, and they are instructed. The ennui of idleness, unsocial habits, and marked dejection, are exchanged for the sprightliness of industry, the charms of society, and the pleasures of hope.

If to be drawn from obscurity and noticed with affection—if to be introduced by the knowledge of letters into a *new world*, where there is endless variety to instruct, and endless delight in improvement—if to be conscious of that improvement in our own case, to become objects of interest and endearment to others, and to have the power and disposition of doing good almost infinitely enlarged;—in a word, if to become every way more respectable and useful, can add to the happiness of a rational and immortal being—then the Deaf and Dumb are more happy by their improvement, for objects around them are like a new creation, and

they themselves are transported into a new world of improvement and delight.

How differently, under these circumstances, are they viewed by their friends? Now, they can correspond with them by writing, and converse with them by signs. Now, their society, instead of being shunned, has become inexpressibly interesting. Whilst their own countenances, lighted up with intelligence, and beaming with joy, discover the enraptured feelings of their hearts, O, how must parental tenderness rejoice in such a scene! There have been instances in this very Institution, in which, on witnessing the favourable change in the children, and especially their attempts to articulate, the most rugged dispositions have been melted into tears.

But these advantages, important as they are, sink into insignificance when compared to such as they derive from a knowledge of the word of God; that *word*, is the word of *eternal life*.

It cannot be communicated to them in the ordinary way. If the *eye* could not be substituted for the *ear*, in teaching them the nature and the power of letters, they would remain eternal strangers to God's truth, revealed to us in the Scriptures.

A deprivation like this is one of the greatest that human nature can endure. To live without hope and without God in the world—to pass through it like beasts without reflection, or like the benighted traveller, without star-light or even candle-light to guide him in the way—to be ignorant of all that can open up the mysteries of eternity, shed light upon affliction, or radiance upon the grave;—language is too poor to express the dreariness of such a state, the depth of such calamity. Those, and those only, who know the value of heavenly truth, and have felt its sacred influence upon their hearts, can form a just estimate of such a loss.

It was the prophecy of an ancient bard of Israel, that at the coming of Messiah the tongue of the Dumb should sing. That prophecy was fulfilled in the miracles of Jesus; and is it not fulfilling in our day, in the preparation that is making for the millennial glory? Does not the language of Heaven in Providence appear to indicate, that from that latter day glory, not even the *Deaf and Dumb* shall be excluded? And when we see the eagerness they discover, not only to be initiated in the first rudiments of Christianity, but also to prosecute their inquiries in divine knowledge, who can turn away from them with indifference, or withhold from them the heavenly boon?

It is our honour, fellow-citizens, to be co-workers with God in this matter, and if we engage in it from proper motives, we shall in no wise lose our reward.

To see immortal beings raised by our exertions, from a state of mental vacuity to a condition of high intellectual cultivation—from a state of joyless and abject mental poverty, to the exercise

and enjoyment of the best faculties and feelings of our nature—from ignorance of God, of themselves, of futurity, and of duty, to perhaps a saving acquaintance with them all, is calculated, especially when we look forward to our future meeting with them at the bar of God, to afford pleasure the most refined, the most exalted.

And this pleasure is exceedingly enhanced, when we consider, that in aiding them, we not only subserve the cause of humanity in their particular case, but also the cause of our God, and of posterity unborn.

We shall now introduce these unfortunate children to your notice. You will judge for yourselves of their improvement, and of the importance of the institution by which they are cherished. Their presentment on this occasion, is the strongest appeal we have to offer to the understanding, and to the hearts of this assembly.

For the Christian Herald.

SOCIETY FOR SUPPORTING THE GOSPEL AMONG THE POOR.

Mr. Editor—I was much gratified lately by a perusal of the Report for the year 1819, of the stated preacher of the Society for Supporting the Gospel among the Poor of this city, which was published in a late number of the Christian Herald.

Since that publication, the circular letter of the Trustees has appeared in several of the daily newspapers, and I presume will be published in the Herald.

Among the numerous religious societies of our city, this appears to me to be deserving of particular notice and liberal patronage. The facts stated in the simple, but affecting and interesting report of the faithful preacher, and the earnest appeal of the Trustees, are calculated to excite such notice, and I sincerely hope will induce such patronage.

Although the object of this institution is truly benevolent, and its sphere of usefulness is of the most interesting nature; although proofs of its success in very numerous instances of conversion, are to be found in its annals; still it has been permitted to experience a lamentable desertion in the zeal for forming new and perhaps more popular institutions. The labours of its aged but active and indefatigable minister, have been pursued with an ardour and intelligence which abundantly qualify him for his station, during a period of nearly eight years. The poor and distressed objects of his ministrations can bear ample testimony to his kindness, his zeal, and his fidelity to their eternal interests; and in that day when all shall be assembled in the presence of the searcher of hearts, I trust many will be found as children whom God has given to him.

The account of his weekly services, published in the circular

exhibits an amount of labour which almost any but himself would shrink from undertaking. But I hope he will go on in the strength of his Master, prosecuting his laborious but important vocation, and reap the rich reward of his Master's blessing. The Trustees have not "detailed the causes of their embarrassment," deeming it "unnecessary." It is true that the general causes are well known; but one exists, to which I have already adverted—the zeal for establishing new institutions. This is a society pursuing its course quietly and without display; seldom attracting the public eye, as its labours are chiefly employed in "the cell of the criminal, the apartments of the diseased and the dying, the abodes of the poor and the destitute." Thus shut in from public observation, but little of its effects are visible abroad, while many a penitent heart is led to the dispenser of pardon, many a sorrowing spirit is consoled—many an aged believer in Christ, whom poverty may have driven to the Almshouse, enjoys the delightful privileges of still hearing the gospel preached, still having a Christian minister with whom to converse on the great things of eternal life, and the minds of those hapless children whose lot is cast there, are trained for future piety and usefulness. Were all these important facts apparent to the public, I think it is impossible that such an institution would be suffered to languish in this community, where every thing pious and benevolent is so liberally patronised. It is to aid in making them more apparent that I have presumed to write this communication, and to call the attention of the Christian public to the wants of the society.

I understand from one of the Trustees, that since the publication of their circular, several small donations have been received. This is well, and I hope they will receive many more.—But there is more efficient aid required, which I hope they will also obtain—I mean by annual subscriptions. Their list of yearly contributors is exceedingly diminished, and although donations may tend to their temporary relief, I know that without very important additions are made to the society, it must fall. I do not think their circular is sufficiently importunate on this point, as I have lately inspected their subscription book. I therefore hope that there are many benevolent Christians in this highly privileged city, who without waiting to be specially called upon, will volunteer an annual subscription to aid in continuing this important work.

A MEMBER OF THE SOCIETY.

From the Sailor's Magazine.

BETHEL FLAG.

A friend, who attends the prayer meetings in the Upper Pool, has communicated the following *pleasing* circumstance:

"Last Tuesday night, Captain M—— was requested to give out a verse or two of a hymn, and then pray. He came to the table, and said, "My dear friends, I bless God that ever the

Bethel Flag was hoisted at the mast-head of the N—D—.” He then repeated the words, and said, “Never since that night, have I heard an oath on board of her, and I have some reasons to hope, that the Lord has begun the work of his grace in the hearts of some of my people.—I am getting very old, and must soon enter into eternity.—Let us now pray for a blessing on the attempts to do good to the souls of seamen.” He then poured out his soul, in the most affectionate manner, frequently interrupted by the tears which ran down his weather-beaten countenance, especially when praying for the crew of the N—D—.

MEETINGS IN THE LOWER POOL.

Our sailor's prayer meetings proceed with the utmost energy and unusual success.—The spirit of prayer continues to enlarge and expand the heart, and instances frequently are occurring of hardened sinners being converted by Almighty grace.

Five seamen had engaged in prayer on board the *Ariel* of Shields, when a very young lad, the cabin boy, took the hymn book of his own accord, and gave out “O for a thousand tongues to praise.”—After singing, he bowed his knees, and prayed with such fervour and humility, that every person was melted. The lad cried to the Lord to pardon his sins, give him a new heart, bless the meeting, teach his father and mother to pray, and his little brothers and sisters. He entreated also, that God would strengthen his captain, to set a good example before him and the ship's company.—The lad had scarcely finished, when a Captain of a ship in the foreign trade (who had been invited with his wife on board the *Ariel* by the Captain,) begun in much distress of mind, saying, “Lord, save me, a wicked sinner; have mercy on me, a poor prodigal.—Five and twenty years I have been ploughing the great deep, and never prayed before. Lord, thou hast often saved me from shipwreck and the devouring seas, and what have I been doing never to thank Thee before! Oh save me, Lord Jesus; my sins are more than the sand on the sea shore! I will praise the Lord, I ever came to this meeting to-night. What do I feel! what do I see! every heart broken before God, at this unexpected visit from the Majesty of heaven.” His poor wife was deeply affected.

THE SAILOR'S TREASURE.

A ship in distress last winter, somewhere near the Swin, was observed by a Barking fisherman, who immediately went to assist and relieve the crew, whom they took on board their smack. On her going down, (for she sank,) one of her crew jumped on board, rushed into the cabin at the risk of his life, to fetch something he had forgotten, but great was their surprise when they found this precious treasure was—a Bible!

CITY AFFAIRS.

THE CHRISTIAN AND CIVIC ECONOMY OF LARGE TOWNS.

There is a great deal of philanthropy afloat in this our day. At no period, perhaps, in the history of the human mind, did a desire of doing good so earnest, meet with a spirit of inquiry so eager, after the best and likeliest methods of carrying the desire into accomplishment. And never was there a greater quantity of thought embarked on those speculations which, whether with Christian or merely economical writers, have the one common object of promoting the worth and comfort of our species.

It must be confessed, that much of this benevolence, and more particularly when it aims at some fulfilment, by a combination of many individuals, is rendered abortive for want of a proper direction. Were the misleading causes to which philanthropy is exposed, where it operates among a crowded assemblage of human beings, fully understood, then would it cease to be a paradox,—why there should either be a steady progress of wretchedness in our land, in the midst of charitable institutions, or a steady progress of profligacy in the midst of its churches, and charity and sabbath schools.

Thus, with this favourable estimate of modern philanthropy, and this acknowledgment, that it needs a better direction, does the eminent Dr. CHALMERS introduce his excellent work on the “Christian and civic economy of large towns,” or the comparative habitudes of a city and a country population.

On a former occasion, (p. 365) we gave extracts from another production of the same reverend author, in which he insists on the necessity of a more frequent intercourse between the higher and the lower classes of society, by a wide and generous system of ecclesiastical accommodation, that the rich and the poor might sit in company together in the house of God; and by assigning to each of his order a manageable district, where he might be able to cultivate a ministerial influence among all its families, and give an unbewildered attention to the office of dealing with the hearts and principles of the thousands around him.

An obliging friend, to whom we are indebted for many facilities in the prosecution of our labours, has put into our hands the first three numbers of Dr. Chalmers’ new work, the successive chapters of which he intends to publish in quarterly numbers.

Our object will be to glean from his pages what may apply as well to New-York and Philadelphia, as to Edinburgh and Glasgow, extracting both from Blackwood’s abridgement and from the work itself, as may best suit our purpose.

“The subject,” says Blackwood, “is one of mighty importance, and we have no doubt that broad lights will be streamed upon it from his powerful and original mind, lifting up into general knowledge truths that have long been lost sight of even by the wisest philanthropists.

"The great and leading position which Dr. Chalmers advances is this, that the same moral regimen which, under the parochial and ecclesiastical system of Scotland, has been set up, and with so much effect, in her country parishes, may, by a few simple and attainable processes, be introduced into the most crowded of her cities, and with as signal and conspicuous an effect on the whole habit and character of their population.

"The first essential step towards the assimilation of the power and influence of religion, and the character of its ministers, over the population of large towns, to that exercised in country parishes, is a numerous and well-appointed agency. By dividing his parish into small manageable districts—and assigning one or more of his friends in some capacity or other to each of them—and vesting them with such a right either of superintendence or of inquiry, as will always be found to be gratefully met by the population—and so raising as it were a ready intermedium of communication between himself and the inhabitants of his parish, a clergyman may at length attain an assimilation in point of result to a country parish, though not in the means by which he arrived at it. He can in his own person maintain at least a pretty close and habitual intercourse with the more remarkable cases; and as for the moral charm of cordial and Christian acquaintanceship, he can spread it abroad by deputation over that portion of the city which has been assigned to him. In this way an influence long unfelt in towns, may be speedily restored to them, and they know nothing of this department of our nature, who are blind to the truth of the position—that out of the simple elements of attention, and advice, and civility, and good-will, conveyed through the tenements of the poor, by men a little more elevated in rank than themselves, a far more purifying and even more gracious operation can be made to descend upon them, than ever will be achieved by any other of the ministrations of charity.

"Such arrangements as these are peculiarly fitted to repair the disadvantages under which a city, purely commercial, necessarily labours. In all such cities there is a mighty and unfilled space interposed between the high and the low, in consequence of which they are mutually blind to the real cordialities and attractions which belong to each other, and a resentful feeling is apt to be fostered, either of disdain or defiance. To destroy all such unhappy feelings of animosity or repugnance, no better plan can be devised, than to multiply the agents of Christianity, whose delight it may be to go forth among the people, on no other errand than of pure good will, and with no other ministrations than those of respect and tenderness."

With the following beautiful paragraph, from the first number of the reverend Doctor's work, we shall close our extracts for the present.

"There is one lesson that we need not teach, for experience

has already taught it, and that is, the kindly influence which the mere presence of a human being has upon his fellows. Let the attention you bestow upon another be the genuine emanation of good will—and there is only one thing more to make it irresistible. The readiest way of finding access to a man's heart, is to go to his house—and there to perform the deed of kindness, or to acquit yourself of the wonted and the looked-for acknowledgment. By putting yourself under the roof of a poor neighbour, you in a manner put yourself under his protection—you render him for the time your superior—you throw your reception on his generosity, and be assured that it is a confidence which will almost never fail you. If Christianity be the errand on which you move, it will open for you the door of every family ; and even the profane and the profligate will come to recognise the worth of that principle which prompts the unwearied assiduity of your services. By every circuit which you make amongst them, you will attain a higher vantage-ground of moral and spiritual influence—and in spite of all that has been said of the ferocity of a city population, be assured that, in your rounds of visitation, you will meet with none of it, even among the lowest receptacles of human worthlessness. This is the home-walk in which you earn, if not a proud, at least a peaceful popularity—the popularity of the heart—the greetings of men who, touched even by your cheapest and easiest services of kindness, have nothing to give but their wishes of kindness back again ; but in giving these have crowned your pious attentions with the only popularity that is worth the aspiring after—the popularity that is won in the bosom of families, and at the side of death-beds.”

Intelligence.

ENGLAND.

MERCHANT SEAMEN'S AUXILIARY BIBLE SOCIETY.

By the second report of this society it appears, that during the period of fifteen months, ending the 31st of May, 1820 vessels, containing 17,421 seamen, have been visited by the society's agent at Gravesend. Of this number of men, 15,039 are reported to be able to read.

Six hundred and ninety copies of the Scriptures have been sold for the use of seamen in the foreign trade, and 757 Bibles, and 2093 Testaments, have been distributed gratuitously.

From February 1818 to May 1820, 789 of the vessels visited, containing 7803 seamen, would have proceeded to sea, many of them on long and perilous voyages, without a leaf of the Sacred Scriptures, but for the well timed bounty of this society.

From the report of the society's agent at Gravesend, we shall make the following extracts, reserving our remarks on this sub-

ject, so intimately connected with the interests of our own seamen, for a future page of our work.

"No. 25.—A poor black man bought a Bible, and, when paying for it, said, 'I have too much neglected this book; I shall attend to it for the time to come.'"

"No. 269.—The Captain told me he commanded the *Swift* when I supplied that vessel, and observed, 'The alteration which was effected in my crew, as it respects their manners, would astonish any one—they became quite different beings.'"

"No. 284.—'We have got a Bible aft—the crew have none,' said the mate; 'much pains are used to mend the manners of our seamen—it will be a work of time, but better late than never.' 'Ah!' said a young man, who was sitting in the cabin, 'there is that in the Bible calculated to make a man happy in any condition. I am sure it is so, because I have found it so.'"

"No. 303.—The pilot, a very steady kind of a man, came to me, and said, 'Sir, do you recollect supplying a French brig at the time I was her pilot? You gave them a French Testament, which they read, and read aloud, alternately, from Gravesend to the Downs, where I left her, and left them reading.'"

"No. 410.—This is a fine new Scotch ship, in good order, with an excellent crew. Here I found 28 Bibles amongst 36 men. I was well received by the chief officer and the Captain's wife. She appeared very sensible and pious. She gave me a pleasing account of the Bible society in Aberdeen, and of the excellent order of the last ship her husband commanded, the great good done amongst the crew by means of Bible instruction; to use her own words, she said, 'Some of the seamen went to sea lions, and came home lambs.'"

"No. 477.—This ship had 188 convicts on board, and one box of Scriptures for their use. There were also 33 soldiers on board; several desired to purchase pocket Bibles of me, and made known their wishes to their officer, who very much applauded them. I sold eight Bibles and three Testaments among them, and never have I witnessed before such an ardent desire after the Scriptures as I saw in most of those soldiers who purchased."

"No. 559.—'I am glad to see you, sir,' said the Captain, an honest Scotchman. 'Have you any Bibles among the crew?' I asked:—'Yes,' he replied, 'we have as many Bibles as we can read, and no more; that is—one Bible for each man, and it would be a great shame to be without.' I observed, 'You appear in good order, Captain.'—'Ah,' he replied, 'they are obedient and well-disposed lads.'"

"No. 693.—I supplied this fine brig with one Bible and two Testaments. The Captain, who is a Lieutenant in the navy, called at my office, and said, 'You must excuse me, sir, not receiving the books you left on board, upon the terms expressed in

the stamp : I consider it my duty to pay for them, and at the highest price ; and be good enough to let me have three Bibles in addition to them, and I will cheerfully pay for the whole ; (which was 1*l.* 4*s.* 6*d.*) and I deeply regret not being in circumstances to enable me to give liberally towards supporting an institution so highly necessary. I have long served both in men-of-war and merchant vessels, and where the crews in both have mutinied. This, I am persuaded, never would have happened, had the seamen had Bible precept and Bible example : for I have served in ships where they have had the privilege of both, and the result has been order and harmony.' He gave me £2, and refused the change."

"No. 893.—The Captain showed me his Bible, and observed, 'I am much in the habit of reading the Scriptures to the crew, I have suffered much lately at sea, having been dismasted, and had all my boats washed away, a little to the westward of Cape Clear. I then had an opportunity of seeing who was who ; and I found the most unprincipled men the most useless and greatest cowards in this awful gale, and the Bible men altogether the reverse, most useful and courageous.'"

"No. 507.—'The crew of this vessel,' said the mate, 'have purchased four Bibles among them, since you supplied us.'—'Ah !' said one who had bought one of them, 'there is nothing like having a Bible to one's self.'"

"No. 609.—Since I supplied this vessel, the crew have added so many Bibles and Testaments to the supply, as to allow every man and boy in the vessel a Bible or Testament."

"No. 150.—Not seeing any one upon the deck, on my way to the shore, I hailed her : the mate soon made his appearance, without his hat.—'I believe I have visited you before,' said I ; 'Yes, you have, sir,' he replied.—'I hope the good books I left for the use of the crew, now a good while ago, are well read.'—He answered, 'All hands, at this very moment, (being Sunday,) are attending to them in the cabin, where I was when you hailed the vessel.'"

"No. 690.—The mate, a plain honest kind of a man, received me joyfully, and said the supply was very acceptable ; spoke in high terms of the institution : *at the same time the poor fellow put a half-crown into my hand, saying, 'That is towards the good work.'* I considered this as an earnest of what he would have done, had he been in better circumstances."

INDIA BEYOND THE GANGES.

AMERICAN BAPTIST MISSION TO BURMAH.

From the Rev. Mr. Judson's Journal.

(Continued from p. 501.)

Jan. 28th.—Early in the morning, we had the pleasure of seeing our friend Mr. G. coming to our boat. It may not be amiss

to mention, that he is the collector, who was chiefly instrumental in relieving us from the exorbitant demand which, a few months ago, was made upon us in Rangoon. He now told us that he had heard of our repulse, but would not have us give up all hope; that he was particularly acquainted with Moungh Zah, and would accompany us to his house, a little before sun set, at an hour when he was accessible. This precisely accorded with our intentions.

In the afternoon, therefore, we called on Mr. G. and he went with us into the city. On the way, we paid a visit to the wife of the present viceroy of Rangoon, whose eldest son is married to the only daughter of the present emperor. We carried a present, and were, of course, kindly received.

Thence we went to the house of Moungh Zah, some way beyond the palace. He received us with great coldness and reserve. The conversation, which we carried on chiefly through Mr. G., it is unnecessary to detail. Suffice it to say, that we ascertained, beyond a doubt, that the policy of the Burman government, in regard to the toleration of any foreign religion, is precisely the same with the Chinese; that it is quite out of the question, whether any of the subjects of the emperor, who embrace a religion different from his own, will be exempt from punishment; and that we, in presenting a petition to that effect, had been guilty of a most egregious blunder, an unpardonable offence. Mr. G. urged every argument that we suggested, and some others. He finally stated, that if we obtained the royal favour, other foreigners would come and settle in the empire, and trade would be greatly benefited. This argument alone seemed to have any effect on the mind of the minister, and looking out from the cloud which covered his face, he vouchsafed to say, that if we would wait some time, he would endeavour to speak to his majesty about us. From this remark it was impossible to derive any encouragement, and having nothing further to urge, we left Mr. G., and bowing down to the ground, took leave of this great minister of state, who, under the emperor, guides the movements of the whole empire.

It was now evening. We had four miles to walk by moonlight. Two of our disciples only followed us. They had pressed as near as they ventured to the door of the hall of audience, and listened to words which sealed the extinction of their hopes and ours. For some time we spoke not.

“Some natural tears we dropt, but wiped them soon.
The world was all before us, where to choose
Our place of rest, and Providence our guide.”

And, as our first parents took their solitary way through Eden, hand in hand, so we took our way through this great city, which, to our late imagination, seemed another Eden; but now, through

the magic touch of disappointment, seemed blasted and withered, as if smitten by the fatal influence of the cherubic sword.

Arrived at the boat, we threw ourselves down, completely exhausted in body and mind. For three days, we had walked eight miles a day, the most of the way in the heat of the sun, which even at this season, in the interior of these countries, is exceedingly oppressive; and the result of our travels and toils has been—the wisest and best possible—a result, which if we could see the end from the beginning, would call forth our highest praise. O slow of heart to believe and trust in the constant presence and over-ruling agency of our own almighty Saviour!

Jan. 29.—We again rose early, and having considered the last words of Moungh Zah, wrote down our request in the most concise and moderate terms, and sent it to Mr. G. with a message, that he would once more see Moungh Zah, lay the paper before him, and ascertain unequivocally, whether there was any possibility of gaining our point, by waiting several months.

The rest of the day, and the next, being Lord's day, we remained in the boat.

Jan. 31st. Monday.—Mr. G. called upon us, with our little paper in his hand. I have shown your paper to Moungh Zah, and begged him not to deceive you, but to say distinctly what hopes you might be allowed to entertain. He replied, "Tell them that there is not the least possibility of obtaining the object stated in this paper, should they wait ever so long; therefore let them go about their business."

I now thought of one more expedient; and taking out the manuscript tract the emperor threw down, I handed it to Mr. G. This is a brief view of the Christian religion. Do you present it, in our name, to Moungh Zah, and persuade him to read it, or hear it read. We have indeed no hope of its efficacy; but it is our last resort, and God may help us in the extremity. He took it with some feeling, and promised to do his best.

Before leaving us he communicated the important intelligence, that the emperor, flushed with his late victory over the Cassays, had determined on war with Siam, and intended, next fall, to march in person to Pegu, below Rangoon, and there establish his head-quarters.

After Mr. G. left us we went to visit Mr. R. We were formerly acquainted with him in Rangoon; and he would now have assisted us, had he not been out of the favour of the new emperor. We related all our proceedings, and the disappointment of our hopes. I knew it would be so, replied he, when you first called on me; but I was not willing to discourage you from making trial for yourselves. He then related the following story, with the substance of which we were previously acquainted.

"About 15 years ago, the Roman Catholic priests converted to their faith a Burman teacher of talents and distinction. They

took great pains to indoctrinate him thoroughly in their religion, and entertained great hope of his usefulness in their cause. After his return from Rome, whither they had sent him to complete his Christian education, he was accused by his nephew, a clerk in the high court of the empire, of having renounced the established religion. The emperor, who, it must be remembered, was far from approving the religion of Boodh, ordered that he should be compelled to recant. The nephew seized his uncle, cast him into prison and fetters, caused him to be beat and tortured continually; and at length had recourse to the torture of the iron mall.

With this instrument, he was gradually beaten, from the ends of his feet up to his breast, until his body was little else but one livid wound. Mr. R. was one of those that stood by and gave money to the executioners, to induce them to strike gently. At every blow, the sufferer pronounced the name of Christ, and declared afterwards, that he felt but little or no pain. When he was at the point of death, under the hand of his tormentors, some persons who pitied his case, went to the emperor, with a statement, that he was a madman, and knew not what he was about: on which the emperor gave orders for his release. The Portuguese took him away, concealed him till he was able to move, then sent him privately in a boat to Rangoon, and thence by ship to Bengal, where he finished his days. Since then, the Roman priests, of whom there are four only in the country, have done nothing in the way of proselyting, but confined their labours to their own flocks, which are composed of the descendants of foreigners. The man who accused his uncle, is now the very first of the private ministers of state, taking rank before Moungh Zah! Furthermore, the present chief queen, who has great influence with his majesty, is, and ever has been particularly attached to the religion and the priests of Boodh." Mr. R. also confirmed the information we had received of approaching war with Siam.

Our case could not be more desperate. We directly returned to the boat, and ordered our people to sell off all unnecessary articles, and be ready to start, as soon as our passport could be obtained.

Feb. 1st.—Went to Mya-day-men, and applied for a passport to Rangoon. He appeared willing to oblige us; but said we must make formal application to Moungh Zah.

Feb. 2d.—Went to various places, and made various inquiries and applications for a passport. Ascertained that it was absolutely necessary, in our case, to procure a special one from the high court of the empire.

Feb. 3d.—Sent our head man, and some of our people, with a petition to Moungh Zah. After they had gone off, we called on Mr. G. He informed us that the tract had been presented to Moungh Zah, and read in his presence. After listening to the whole of it, instead of throwing it down, or even returning it, he

committed it to one of his people to keep, saying to Mr. G. "The doctrines and commands are very good; but it will be a long time before Burmans can be convinced that there is a God and Saviour." After this interview with MOUNG ZAH, Mr. G. was summoned before the emperor. His majesty, among other things, inquired about the foreign teachers. Mr. G. told him our country, our character, and our object. The emperor observed that the Portuguese priest had told him very different things, particularly that we were a sect of Zandeas, (a race very obnoxious to former emperors.) Mr. G. endeavoured to vindicate our character; but the emperor appeared quite averse to hearing any thing in our favour. "What," said he, laughing, "they have come, presuming to convert us to their religion. Let them leave our capital. We have no desire to receive their instructions. Perhaps they may find some of their countrymen in Rangoon, who may be willing to listen to them."

Mr. G. now advised us to obtain a royal order protecting us personally from molestation, while we should remain in the country; otherwise, said he, as it will be notorious that you have solicited royal patronage, and been refused, you will lie at the mercy of every ill-disposed person.

This suggestion of Mr. G. occupied our thoughts the rest of the day. We finally concluded, that as such an order would cost several hundred ticals, we would prefer trusting in the Lord, to keep us and our poor disciples.

At night our people returned. They had found MOUNG ZAH, and presented the petition for a passport, to which he made no other reply, but "Come to-morrow."

Feb. 4th.—Sent the people early in the morning, with a handsome present to MOUNG ZAH. They returned late at night. He accepted the present, and assured them he would do our business to-morrow.

Feb. 5th.—Sent the people as usual, our trusty MOUNG NAU accompanying them, with a quantity of silver. This did the business. Late in the evening I had the pleasure of taking into my hand the pointed palm leaf. It has cost us the value of \$30.

Feb. 6th.—Pushed off from the beach of O-ding-mau. I could moralize half an hour on the apt resemblance, the beautiful congruity between the desolate state of our feelings and the sandy barren surface of this miserable beach. But "'tis idle all." Let the beach and our sorrow go together. Something better will turn up to-morrow.

Feb. 12th.—Reached Pyee, 239 miles from Ava; our descent on the river being, of course, much more rapid than our ascent. Here, to our great surprise, we met with the teacher MOUNG SHWA GNONG. He had come up from Rangoon, a few days ago, to visit an old acquaintance, who was dangerously ill; expects to return shortly; would gladly go with us, if we could wait a day or

two. We stated to him all our adventures at court, the distressing result of the expedition, and the present danger of propagating or professing the religion of Christ, and wound off with the story of the iron ball. He appeared to be less affected and intimidated by the relation, than we could have expected. Indeed, his language was rather too high for the occasion. I therefore told him that it was not for him we were concerned, but for those who had become disciples of Christ. When they were accused and persecuted, they could not worship at the pagodas, or recant before the Mangan teacher. He felt the force of the reflection, and tried to explain his past conduct. Say nothing, said I; one thing you know to be true, that, when formerly accused, if you had not, in some way or other, satisfied the mind of the Mangan teacher, your life would not now be remaining in your body. Then said he, "If I must die, I shall die in a good cause. I know it is the cause of truth." He then repeated, with considerable emphasis, the most prominent points of his present faith, as follows—"I believe in the Eternal God, in his Son Jesus Christ, in the atonement which Christ has made, and in the writings of the apostles, as the true and only word of God. Perhaps," continued he, "you may not remember, that during one of my last visits, you told me, that I was trusting in my own understanding, rather than the divine word. From that time I have seen my error, and endeavoured to renounce it. You explained to me, also, the evil of worshipping at pagodas, though I told you that my heart did not partake in the worship. Since you left Rangoon, I have not lifted up my folded hands before a pagoda. It is true, I sometimes follow the crowd, on days of worship, in order to avoid persecution, but I walk up one side of the pagoda and walk down the other. Now you say, that I am not a disciple. What lack I yet?" I was now satisfied that he had made a little advance, since our last interview, which required a corresponding advance on my side. I replied, therefore, "Teacher, you may be a disciple of Christ in heart, but you are not a full disciple. You have not faith and resolution enough to keep all the commands of Christ, particularly that which requires you to be baptized, though in the face of persecution and death. Consider the words of Jesus, just before he returned to heaven, 'He that believeth, and is baptized, shall be saved.'" He received this communication in profound silence, and with that air which I have observed to come upon him, when he takes a thing into serious consideration. Soon after, I hinted our intention of leaving Rangoon, since the emperor had virtually prohibited the propagation of the Christian religion, and no Burman, under such circumstances, would dare to investigate, much less to embrace it. This intelligence evidently roused him, and showed us that we had more interest in his heart than we thought. "Say not so," said he, "there are some who will investigate, notwithstanding; and rather than

have you quit Rangoon, I will go myself to the Mangan teacher, and have a public dispute. I know I can silence him. I know the truth is on my side." "Ah," said I, "you may have a tongue to silence him, but he has a pair of fetters and an iron maul to tame you. Remember that." This was the substance of our conversation, though much more prolix; and he left us about nine o'clock at night.

This interview furnished matter for conversation till past midnight, and kept us awake much of the remainder of the night. Perhaps on arriving in Rangoon, we shall find the disciples firm, and some others seriously inquiring. Perhaps we shall discover some appearances of a movement of the Divine Spirit. Perhaps the Lord Jesus has a few chosen ones, whom he intends to call in, under the most unpropitious and forbidding circumstances. Perhaps he intends to show, that it is not by might, nor by power, but by his Spirit. In a word, perhaps in the last extremity, God will help us. Ought we, then, hastily to forsake the place? Ought we to desert those of the disciples that we cannot take with us, and some others, for whom perhaps Christ died, in such an interesting crisis of their fate? Would it be rashness to endeavour to trust in God, and maintain the post, though disallowed by government, and exposed to persecution? But again, can we bear to see our dear disciples in prison, in fetters, under torture? Can we stand by them, and encourage them to bear patiently the rage of their persecutors? Are we willing to participate with them? Though the spirit may be sometimes almost willing, is not the flesh too weak?

Pondering on such topics as these, a little ray of hope seemed to shine out of the darkness of our despair. But it was not like the soft beam of the moon, which kindly shines on the path of the benighted pilgrim, and guides him to a place of shelter. It was rather like the angry gleam of lightning, which, while for a moment it illumines the landscape around, discloses the black magazines of heaven's artillery, and threatens death to the unwary gazer.

Feb. 18th.—Arrived in Rangoon.

Feb. 20th. Lord's Day.—In the evening I called the three disciples together, and gave them a connected account of the affair at Ava, that they might have a full understanding of the dangers of their present condition, and the reasons of our intended departure from Rangoon. We expected, that after being destitute of all the means of grace for some time, and after seeing their teachers driven away from the presence of their monarch in disgrace, they would become cold in their affections, and have but little remaining zeal for a cause thus proscribed and exposed to persecution. We thought, that if one out of the three remained firm, it was as much as we could reasonably hope for. But how delightfully were we disappointed. They all, to a man, appear-

ed immoveably the same, yea, rather advanced in zeal and energy. They vied with each other, in trying to explain away difficulties, and to convince us that the cause was not yet quite desperate. But whither are the teachers going? was, of course, an anxious inquiry. We told them that it was our intention never to desert Burmah; but that since the emperor had refused to tolerate our religion, we thought it necessary to leave, for a time, those parts of the empire which are immediately under his dominion; that there is a tract of country, lying between Bengal and Arrakan, which, though under the government of Bengal, is chiefly inhabited by Arrakanese, who speak a language similar to the Burman, the district being really a part of Arrakan, one component part of the present Burman empire; that formerly a teacher from Bengal (De Bruyn) lived at Chittagong, the principal town in that district, and baptized several converts, who, at his death, were left destitute of all instruction to the present time; and that, in view of these considerations, it was our purpose to proceed thither, in hope of finding that toleration which was denied us in Rangoon. We then asked them severally what they would do. MOUNG NAU had previously told us that he would follow us to any part of the world. He was only afraid that he should be a burden to us; for, not being acquainted with another language, he might not be able to get his living in a strange land. "As for me," said MOUNG THAHLAH, "I go where preaching is to be had." MOUNG BYA was silent and thoughtful. At last he said, that as no Burman woman is allowed to leave the country, he could not, on account of his wife, follow the teachers; but (continued he, with some pathos,) if I must be left here alone, I shall remain performing the duties of Jesus Christ's religion; no other shall I think of. This interview with the disciples rejoiced our hearts, and caused us to praise God for the grace which he has manifested to them.

Feb. 24th.—We have spent three or four days in inquiring about Chittagong, and the prospect of getting a passage directly thither, or by the way of Bengal.

This evening, MOUNG BYA came up with his brother-in-law, MOUNG MYAT-YAH, who has lived in our yard several months, and formerly attended worship in the zayat. I have come, said MOUNG BYA, to petition that you will not leave Rangoon at present. "I think," replied I, "it is useless to remain under present circumstances. We cannot open the zayat; we cannot have public worship; no Burman will dare to examine this religion; and if none examine, none can be expected to embrace it." "Teacher," said he, "my mind is distressed; I can neither eat nor sleep, since I find you are going away. I have been around among those who live near us, and I find some who are even now examining the new religion. Brother MYAT-YAH is one of them, and he unites with me in my petitions. (Here MYAT-YAH assent-

ed that it was so.) Do stay with us a few months. Do stay till there are eight or ten disciples. Then appoint one to be the teacher of the rest; I shall not be concerned about the event; though you should leave the country, the religion will spread of itself. The emperor himself cannot stop it. But if you go now, and take the two disciples that can follow, I shall be left alone. I cannot baptize those who may wish to embrace this religion. What can I do?" Moung Nau came in, and expressed himself in a similar way. He thought, that several would yet become disciples, in spite of all opposition, and that it was best for us to stay a while. We could not restrain our tears at hearing all this; and we told them, that as we lived only for the promotion of the cause of Christ among the Burmans, if there was any prospect of success in Rangoon, we had no desire to go to another place, and would, therefore, re-consider the matter.

(To be concluded in our next.)

UNITED STATES.—NEW-YORK BIBLE SOCIETY.

Summary of the First Report.

(Continued from page 510.)

"The number of Bibles distributed by the New-York Bible Society, previous to its union with the Auxiliary Society, was twenty thousand five hundred and forty-two, and by the latter society, five thousand five hundred and sixty-five, besides one thousand five hundred and eighty-eight Testaments—amounting, with those already stated in the present Report, to *twenty-seven thousand two hundred and seventy-seven Bibles, and two thousand two hundred and forty-seven Testaments.*

"It will be perceived by the foregoing statement, that this distribution has been made, principally, through the medium of a Military Committee, a Sunday School Committee, a Committee for Charitable Institutions, and the Ward Associations.

"The distribution of 125 Bibles and 420 Testaments to the Sunday Schools, may appear a large proportion to those who are unacquainted with the wants and merits of those Institutions; but to your Managers they appear the peculiar children of their care. The Sunday Schools and the local Bible Societies may be said, indeed, to be formed for each other. To the one we look for a supply of readers of the Bible, and to the other for Bibles to be read; and we may reasonably trust that this co-operation will hereafter furnish friends to the Bible cause, whose zeal and services

will amply compensate us for every exertion we are now making in their behalf."

The general approbation awarded to Sabbath Schools, and the liberal grants made to them by the Board, render it unnecessary for us to extract what is said of their utility.

"The donation to charitable societies is too small to require a formal justification—yet your Board cannot but remark that, amongst the means for alleviating the sufferings of the sick and destitute, the distribution of the Bible forms no unimportant part. The consolation afforded by the inspired volume, is that of which the indigent distressed stand peculiarly in need. It points them to a power on whom they may depend for the supply of every necessary want; and where earthly comforts fail, and when even the hope of happiness on this side the grave has been relinquished, the sufferer is supported, in the perusal of his Bible, by the cheering prospect of another and a better world.

"Nor is the distribution of the Bible to be disregarded as a means for the prevention of pauperism. It is perhaps one of the most efficacious. While the study of the doctrines and precepts of the sacred writings, tends to the formation of virtuous and industrious habits, it unavoidably induces a developement of the mental powers, which cannot fail to add to the intellectual resources of the student, and must be followed by an increased ability to provide for his temporal, as well as his eternal well-being. The fact it is believed is indisputable, that in every country, in proportion as the Bible has been circulated amongst the mass of the population, their temporal condition has been improved; and that in those places in which the Bible is most freely read by the poorer class, that class is best able to provide for itself, and is least a charge to the State.

"Under these considerations, it is a matter of regret, that the application for Bibles from our charitable institutions have not been more frequent, and that the distribution of these volumes has not formed a more prominent portion of their operations.

"Twenty-five Bibles, and one hundred Testaments, it will be seen, were appropriated for the Mission to the

Osage Nation. No missionary enterprize ever excited greater interest in the city, and justly did it deserve all the attention bestowed upon it. Interesting in itself, as it held forth a prospect of the reclamation and conversion of a large tribe of Indians; it was yet more so, as it appeared the prelude of still greater national exertions, in behalf of the much neglected aborigines of our country."

Trusting that "the several distributions by individuals in the country, and by Managers in the city, have been made with a proper degree of discretion, it is a subject of grateful reflection, that our Bibles are to be found in some of the most secluded corners of the city, and in some of the most distant counties of the state, even to the borders of Canada.

"Your Managers lament the necessity of stating, that they have not received, as yet, so much assistance, or so generous a co-operation, from the Ward Bible Associations as they had a right to expect. Only two of these bodies have made application for Bibles since December last. The association of the sixth ward has received 50 Bibles, and that of the seventh ward, 75 Bibles. Although it is two years since these societies have been established, they are still but partially in operation, and much remains to be done to perfect their organization. A delegation of two of the Managers to each ward, was appointed early in the season, for the purpose of assisting at their deliberations, and lending any aid which might be necessary; but the unavoidable absence from town of many of the members, during the summer months, has prevented their making any considerable progress in the work assigned them. The Board, nevertheless, have had the pleasure of witnessing a recent celebration of the second anniversary of the Fifth Ward Association; and trust that the tone given to the proceedings of that body, on this interesting occasion, will have some effect in reanimating the spirit of its members, and that its example will be followed by the sister institutions.

The resources of the society are yet extremely limited. The total receipts amount to \$1,424 46. Of this amount, \$250 dollars were received from the First Ward Bible Association, and \$160 from the Seventh Ward Association. To the American Bible Society, have been paid

\$1,028 69 for Bibles and Testaments, and \$200 as a donation; which, together with the necessary expenses, leave a balance in the treasury of only \$87 71.

"The number of members now on our books is 465—of which 77 are members for life. A small number indeed, when compared with the objects of the society, and the rank which it ought to hold amongst the public institutions of the State.

"The proposed measure of selling the Scriptures at reduced prices to the poor," as recommended by the American Bible Society,* strikes the mind at first sight so favourably, that it is unnecessary to enter into an argument in support of it; but to effect the design, a mode of proceeding must be adopted, by which the labour of obtaining the subscriptions shall be so divided, as to fall lightly upon the several individuals who undertake it—at the same time, there must be such a chain of supervision from the Board of the Parent Institution, down to the most subordinate of its agents, as to preclude a neglect of duty in any, and ensure a proper harmony of intelligence and action in all."

(To be concluded in our next.)

ASSOCIATION FOR THE RELIEF OF RESPECTABLE AGED INDIGENT FEMALES.

R. Maynard, 67 Beekman-street, Treasurer.

The seventh annual meeting of this association was held in the Session Room of the Brick Church, Nov. 30th. The meeting was opened with a truly feeling and appropriate address, and a prayer by the Rev. Dr. Milledoler, after which the Report was read.

The receipts of the society during the past year, amount to \$1818 75, and the payment to something more than that amount. The claims of this society on public patronage and support at all times, is, we presume, generally known to the benevolent in our city; but at *this time* we would earnestly beg them to remember "the afflicted objects" of this respectable institution, and give of their abundance with an unsparing hand.

Read the following extract from the Report.

"Since we last had the pleasure to address you, six of our pensioners have been removed by death, (two have been permitted to go to the almshouse, two have been assisted to go to their relations; the one to Wallkill, N. Y. the other to Charleston, S. C. another is comfortably provided for by the bequest of a brother-in-law.

* See "Circular" in C. Herald, p. 702 of Vol. VI.

"Sixteen other poor applicants have received temporary assistance, and from this number the twelve vacancies just noticed have been filled up; leaving at present on our books 125 pensioners, and four who will look to us for some occasional relief.

"Our funds are at present extremely low; from which circumstance it is painful to state, we have not yet been able to lay up wood for the coming winter. The Board contemplate with regret, the necessity of selling the stock which they hold in the Mechanics' Bank, in order to meet the pressing claims of the poor under their care; but they have deferred a decision upon this important subject, till they should be able to consult the general voice of the society at this annual meeting.

"In the afflicted objects of our attention, '*Respectable Aged Indigent Females*,' the mind and the body both suffer together. The lonely condition of having outlived their friends and their strength, the cheerless habitation, the care-worn visage, the sinking constitution, must force many a bitter tear down the furrowed cheek, at the remembrance of better days."

GENERAL PRAYER MEETING.

On *New-Year's Day*, a general prayer meeting of the various denominations of Christians, was held in the Mariner's Church, with the express design of praying for the effusion of the Holy Spirit on our own city. It was a delightful scene to see a crowded assembly met to mingle, on the first day of a New Year, in earnest desires for the greatest of all blessings.—And if earthly parents give the blessings in their power to their children when they ask for them, will not our Heavenly Father give to ourselves and to our fellow-citizens, His Holy Spirit? Yes, if that solemn meeting was assembled in the spirit of prayer, if that spirit of prayer has accompanied the dispersing congregation to their homes—if each cherishes an earnest desire for the indwelling of the Holy Spirit, and for His influences upon our city—if a godly life attests the sincerity of their prayers—then will God answer, for His ear is not heavy that it cannot hear—and surely His arm is not shortened that it cannot save.

And may not the CHRISTIAN HERALD, while proclaiming with joy the auspicious commencement of a new year, call loudly upon all within the reach of his voice, to lift up holy hands, without wrath and doubting—to lay aside all party feeling—all sectarian selfishness, and to come with boldness, and to abide with perseverance at the throne of grace? Is it nothing in your eye—ye men of every name, that a city long blessed with the sound of the gospel, should still have, perhaps, seventy or eighty thousand of its population, who make no pretensions to a faith in its holy doctrines and promises?—That in your streets the sabbath is desecrated, the name of Jesus profaned, and ten thousand tokens of

vice and irreligion are visible to every eye? Is it nothing that a great part of your population go to no church, and hear no gospel minister, and die without the advantages that a Christian city should afford; that temptations should allure on every hand, and that every year should involve hundreds in vice and ruin?

The Christian Herald does not call upon you to forget or to neglect the miseries of the heathen world, but he does call you to devout and earnest prayer for your own household, your kinsmen, your neighbours, your city; to pray that God would make it indeed a Christian city; that he would make our professing population patterns of the religion they profess, examples of what our Saviour was; that he would teach parents to watch, and guard, and teach their children; that he would make all our ministers steadily, and faithfully, and zealously to feed their flocks with the bread of life; that he would fill our churches with anxious inquirers for the way of life; and that he would send an adequate number of his servants into the highways and hedges to compel all to come in, and that in doing all this, he would send his Holy Spirit down among us, making our city a reformed and a Christian city. Asking this, not as a shower to descend, and refresh, and to pass away, but as an unceasing shower that waters the earth, making it bloom on every hand with perpetual spring, and making it pour forth the fruits of a perpetual harvest.

Receipts by the Treasurer of the American Bible Society during the month of November, 1820.

Legacy.—From Jasper Ward and Jacob Drake, Esqs. executors of the will of Benjamin Egbert, deceased \$200.

To constitute Ministers and others members for life.—Rev. Israel Brainerd, of Verona, Oneida co. N. Y. by the Female Missionary Society of his congregation, \$30. Rev. William Jenks, of Boston, by a number of the ladies of the old South Church in that town, \$20. Rev. Robert Armstrong, of Massie Creek, Greene co., Ohio, by the ladies of his congregation, \$30. Rev. Francis A. Latta, of Chesnut Level, Lancaster co., Pa. by a number of ladies of his congregation, \$30. Rev. Josiah Clark, of Rutland, Mass., from the Female Cent Society of his congregation. \$30. Rev. Joshua Williams, of the first incorporated Presbyterian Church in Newton, Pa., by the Female Bible Society of Newville, Pa., \$30. Rev. Joseph Estabrook, of Athol, Mass., from the Cent Society of that place, \$30. Hon. Duncan Cameron, of Stagville, N. C., \$50.

Annual subscriber and donation.—John F. Delaplaine, of N. Y. city, as an annual subscriber, \$3. Rev. Israel Brainerd, of Verona, N. Y., donation, \$1.

Donations from Auxiliary Bible Societies, &c.—Collections made by the Rev. Dr. Morse, on a tour to the Michigan Territory, \$18 25. Columbia County Bible Society, N. Y. \$150, and \$150 for Bibles. Carmel Female Bible Society, Putnam, N. Y., \$18 50. Augusta Bible Society, Geo., \$175. Abingdon Bible Society, Va. \$6 35. and \$6 62 for Bibles. Lebanon Female Bible Society, Ohio, \$18, and \$22 for Bibles. New-York Bible Society, \$200. Great Barrington Branch Bible Society, Mass., \$15 56, and \$8 76 for Bibles. Preble and Tully Female Bible Society, N. Y., \$15. New-Haven and Vicinity Female Bible Society, Conn., \$127 56, and \$34 15 for Bibles. Fishkill Bible Society, N. Y., \$50. Caledonia Bible Society, N. Y., \$1 80, and \$16 20 for Bibles. Colchester Female Bible Society, Conn., \$52. Xenia Bible Society, Ohio, 100.

Donation from a Benevolent Society.—Toland United Female Cent Society, \$30.

From Auxiliary Societies for Bibles.—Cortland County Bible Society, N. Y., \$45 59. Virginia Bible Society, \$307 75. Long-Island Bible Society, N. Y., \$310. Newburgh Bible Society, N. Y., \$60. Montgomery County Bible Society, N. Y., 123.

Pendleton Bible Society, S. C., \$22. Ulster County Bible Society, N. Y., \$15. Ontario County Bible Society, N. Y., \$152 45. Rensselaer County Bible Society, N. Y., \$53 75. New-London County Bible Society, Conn., \$234 50. Baltimore Bible Society, not auxiliary, \$201. Portland Marine Bible Society, Maine, not aux., \$78 75. Total, \$3310 57.

W. W. WOOLSEY, Treasurer.

The issues from the Depository during the month of November, have been as follows: Bibles, 3072; Testaments, 1769; total, 4841—value, \$3272 76.

J. NITCHIE, Agent.

SUMMARY.

Installations.—On Monday morning December 25th, the Rev. SAMUEL H. COX, was installed, by the Presbytery of New-York, as Pastor of the Presbyterian Church in Spring-street. Sermon by the Rev. Mr. Weed of Jamaica, L. I. The charge to the Pastor by the Rev. Mr. Whelpley, of the Wall-street Church, and to the people by the Rev. Mr. Webster, of Hempstead, L. I.

In the evening, the same body installed the Rev. E. W. BALDWIN as Pastor of the seventh Presbyterian Church, situated at Corlaer's Hook. The sermon was by the Rev. Mr. Goldsmith, of Newtown, L. I. The charge to the Pastor by the Rev. Mr. McClelland, and to the people by the Rev. Dr. Spring.

The exercises on both these occasions were attended with crowded assemblies, and, throughout, were solemn and impressive. Many hearts rejoiced to see on one border of our city the ordinances of the Gospel re-established, and on the other, a Pastor for the first time bestowed upon a church and people just gathered from one of its most destitute wastes. On either side, may those churches prove bulwarks of defence, and a refuge for the tempted and afflicted; be transmitted to the generations following, with a recorded memorial of blessings to be realized, and as the best inheritance to a Christian posterity.

Ordination.—On Wednesday the 20th December, at an ordination held by the Rt. Rev. Bishop Hobart, at St. John's Church, Yonkers, the Rev. JOHN GRIGG, was admitted to the order of Priests. Sermon by the Rev. Henry J. Feltus, Rector of St. Stephens, New-York.

Revival.—We are gratified to learn that a revival of religion has commenced in the towns of Hempstead and Clarkstown, in Rockland County, N. Y. A large number, it is said, appear deeply impressed with their awful and helpless state, and many have obtained a good hope through the grace of the Lord Jesus.

TO READERS AND CORRESPONDENTS.

"The Curate's Letter," shall have a place in our next.

The address of "the Society for supporting the Gospel among the Poor of the city of New-York," alluded to in the communication of "A Member of the Society," shall have an early insertion.

Errata.—In the list of contributors, in our last number, page 510, for *Jacob Sperred, Esq.* read *Jacob Sherred, Esq.* and after the name of Mr. Thomas H. Smith, for "10d." read "\$10." In several other instances afterwards the \$ mark was inadvertently omitted.